

Light:

A Journal of Psychological, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We have had before us for some time a letter, a column long, in 'Catholic Opinion,' entitled 'A strange conversion.' The writer was once a disciple of Mr. Bradlaugh and a member of the Executive of 'The National Secular Society.' For about twenty-five years he delighted in fighting Christianity, 'looking on all Christians as fools and fanatics.' Then, partly started on the right road by Mr. Stead, he arrived at the conclusion that some spirits could communicate with 'their friends on this side of the grave,' and also that the spirits could lie and play the fool. The remainder of his story, so far as this Note is concerned, he shall tell himself:—

From sheer inability to obtain reliable information on many points, I ceased investigating, whilst still interested in the subject. So I remained for a few years until one Easter Monday, when I strolled into the Brompton Oratory to have a look round. Then, and not till then, did I realise what was meant by the power of the Spirit. I felt myself surrounded by the unseen world, and, with an awful feeling in my heart, remained there about an hour, communing unconsciously with that One Whom I had all my life despised and neglected. From that day I knew no rest, but felt myself impelled by an irresistible force into the Catholic Church, where alone I have experienced the purest and highest spiritualism.

Now, I believe that if I had not known by actual experience that spirits existed I would not have been amenable to the spiritual influences of the Oratory; but, having once realised the fact that spirits—good and bad—are near us in our daily life, my mind was open to the impressions which I received with such happy results to myself.

The noticeable fact here is that the vital point in the Gospel of Spiritualism is also a vital point in the Roman Catholic Church. This convert has enjoyed in that Church 'the purest and highest spiritualism.' We will not question it: but we will urge upon all logical Catholics a conclusion which seems inevitable,—that their imputation of devilry in relation to our experiences may terribly recoil upon themselves.

It is an age of sensationalism and exaggeration. A strange and dangerous incontinence of over-emphasis is abroad, in everything. It is not a pleasant sign of the times. It is, on the contrary, a sign of the times full of sinister suggestions. Spiritualists will not escape it—will, indeed, be specially liable to be influenced by it. We must be on our guard. It is better to believe too little than too much, when hysterics are abroad. The truth never needs mental or spiritual dram-drinking. We have much at stake. Fervour and enthusiasm are good and even necessary, but let us keep our heads.

Dr. Muehlenbruch has made some good shots as a predictor of great events. Referring to these, an American paper reported the following comment upon his striking prediction of the assassination of the King of Italy:—

It was one of the clearest visions that I ever experienced. These things come to me right along. I have been seeing all sorts of strange sights since my childhood. My life has been a continuous performance of visions. To me coming events always cast their shadows before. I read the future just as plainly as you would read a book.

But, unfortunately, the report ends with the following prediction made just before the late election in America:—

I want to say that William Jennings Bryan will be elected President of these United States. He will poll a larger vote than McKinley in the States of New York, Ohio and California. There will be much trouble in this country. There will be bloodshed and much fighting. Two attempts will be made to assassinate Bryan. He will escape unharmed. The attempted assassination will be fostered by men who pose as the friends of American liberty.

It was a pity Dr. Muehlenbruch *wanted* to say that; but it is quite necessary and entirely useful that we should be accurately posted up as to these predictions. Dr. Muehlenbruch is, in all probability, a genuine medium; but it is probably highly desirable that we should be checked in our reliances upon 'revelations.' Infallibility would be bad for us anywhere. Any way, we are not likely to get it.

American journals are recalling Dr. Buchanan's extremely painful prediction, given by him in 1890, and published in 'The Arena.' A correspondent says:—

In the 'Arena' for August, 1890, the late Professor J. Rodes Buchanan, the eminent scientist, published a prophecy, to the effect that the cities of the Gulf and Atlantic coast would be wrecked by 'submergence,' 'earthquakes,' 'wind,' and 'tidal waves.' He said that this great catastrophe would begin about 1900 at Galveston, and continue through twenty-five years. One of the remarkable features about this prophecy is that it was made and published ten years ago, and it began at Galveston. Here are the exact words:—

'It is with great hesitation and reluctance that I have consented to present this horrid drama. Every seaboard city that is not more than fifty feet above sea level is destined to a destructive convulsion. Galveston, New Orleans, Mobile, St. Augustine, Savannah and Charleston are doomed. Richmond, Baltimore, Philadelphia, Jersey City and New York will suffer in various degrees as they approximate the sea level. The destruction of Jersey City and New York will be a grand horror.'

Note that it is to begin at Galveston. Has the great cataclysm begun?

A timely book is Mr. Marcenus Wright's compilation of 'The Moral Aphorisms and theological teachings of Confucius' (Clarke, Grand Rapids, Mich., U.S.A.). The ignorance of China and the Chinese in this country is simply colossal. We hear a good deal about the edge of the fringe that may at times trail in the mud, but of the robe we know next to nothing. And yet there is a civilisation in China which has much to teach us, and millions of people, far away from the swirl of conflicting intrigues, live lives of blissful happiness, perhaps known nowhere in this country. And, for this, certain ancient teachers and rulers are

responsible, not the least of whom is Confucius, who led men in the true ways of life two thousand four hundred years ago.

This collection of the sayings and teachings of the great sage may be seriously commended to our celebrated Christians, from the bench of bishops to Mincing-lane.

From Syracuse, New York (U.S.), comes a pleasant little book by Mr. Erastus C. Gaffield, entitled 'A Series of meditations on the Ethical and Psychical relation of spirit to the Human organism.' It is published by 'The Order of the White Rose.' The subjects of the eight chapters are: 'The Principle of Man on Entrance into the Physical Body'; 'Spiritual Vibrations'; 'Aspiration'; 'Self-Control'; 'Harmony'; 'Man's Relation to Spiritual Law'; 'The Power of Spirit to Control Conditions of Material Life'; 'How to Reach the Heights.'

A New York publisher, W. B. Ketcham, sends us a racy and rousing book by J. S. Hawley, entitled, 'Creeds and religious beliefs as they appear to a plain business man.' The title very well indicates the book: but it is doubtful whether the world is in the mood for it. 'Creeds and religious beliefs' are now not much more than symbols or survivals, and symbols or survivals are precisely the things that 'a plain business man' may not touch. It is shocking to disturb what is hung up for reverential recognition; and dangerous to examine what few propose to use. But, for all that, the book, as we say, is racy and rousing.

'Universal Truth' tells a good story illustrating the difference between real faith and actual doubt:—

A certain lady, it seems, was addicted to a belief in hay fever. Our friend (a teacher in the science) sought to induce her to overcome the habit by changing her mode of thinking, telling her that the appearance of the malady was due to her clock-work regularity of expecting it. It came annually at a given time, and no other. The lady consented to try the experiment at least. Meeting her later, the teacher asked what progress she was making. 'Oh,' she said, loyally, 'I just tell all my friends I am not going to have hay fever, and I tell it to myself daily; but then, I know I shall have it—I always do, you know.'

A PROBLEM FOR TELEPATHISTS.

I wish to give the following test in the interest of all psychical researchers, more especially of those who, entirely believing in clairvoyance, yet hold it to be only varied forms of thought-reading or thought-projection. In February last I called upon Madame Zuleika without making any appointment, but going on a sudden impulse which I put down to spirit guidance, having had many experiences of this before. She told me that my husband was going at once to South Africa, and that I should not see him before he went unless I made a special effort; that he could not come and see me, as expected, but that I should have to go to him. She warned me that I must be careful to get all papers relating to business and also his will, before he left, as she saw that he would not live out the year. I demurred to this, giving her my reasons, but she said she was sure of the fact as his 'span was run.' When she said this I felt intuitively that what she predicted would happen at the fall of the year, and pictured November as the time in my mind. Everything came to pass *exactly* as Madame Zuleika foretold. My husband got sudden orders to proceed to South Africa. I had to rise from a sick bed to go and meet him, and he, though enjoying excellent health until November, died after a short illness early in that month. These facts were told at the time to several relations in confidence, but not to my husband, and they can all bear witness to the exact veracity of this statement. I am not a personal friend of Madame Z.'s, and have never seen her before or since that one time, but I think in justice to her this ought to be published—as well as in the interests of psychical research.

'VERITAS,'

MORE LIGHT ON 'THINGS TO COME.'

Having, like Mr. Arthur Lovell, been one of those for the salvation of whose soul the Editor of 'Things to Come' has had a concern—to judge by the number of 'marked copies' of that publication which he has forwarded to me—I felt that it would only be an act of courtesy to thank him personally for his kindness in so doing; and thus, walking through Paternoster-row the other day, I stepped in at No. 14, the address appearing upon the paper in question, on the chance of his being at liberty. The Editor was not there, I was told, but I should be sure to find him at another address, and was accordingly directed to the Rev. E. W. Bullinger, D.D., at 25, New Oxford-street. Being on my way to the British Museum, I looked out for the number specified, and was just a little surprised to find myself stopping short in front of the depôt of the Trinitarian Bible Society—a shop which I had often passed, but never felt tempted to enter, though proclaiming itself, as all the world may read, established for the circulation of

'UNCORRUPTED VERSIONS OF THE WORD OF GOD.'

Translation after translation of the sacred volume had appeared, yet in spite of Papal anathemas, and Revision Companies sitting amid multifarious manuscripts in the Jerusalem Chamber, we had doubtless to see yet further 'revisions,' as knowledge of the past and of true psychology should increase. The calm assumption of those who claimed to have said the last word upon the subject was always annoying.

Sending in my card, with a message to the effect that if the Editor would like to see me, I should be agreeable for a little chat; I was, after some delay, ushered upstairs, and into a back room which appeared to serve both as library and office. Here I found our friend the Editor, ready-armed for an anticipated attack, with his Bible—like some pocket-pistol from which he could fire off texts, should controversy lead him into an awkward corner; one of the 'uncorrupted versions,' I presumed, though I understood him to say that 'Things to Come' was not connected with the Trinitarian Bible Society, of which he is secretary. Besides Dr. Bullinger there was another gentleman in the room, who from his references during the ensuing conversation to 'us,' and to 'our work,' must be, I concluded, some coadjutor of the Editor.

I opened by referring to some remarks by the Editor in the November issue of 'Things to Come.' I told him that as far as I could judge from the account of a *séance*,—a part of which he had quoted from 'LIGHT,'—I agreed with him that the undesirable phenomena described were not 'thought-forms' at all, but were due to evil and earth-bound spirits. I approved of one or two of his criticisms; but while congratulating him that he believed in a spiritual world, which was more than many did, I regretted that he had not yet assured himself that wise and good spirits could return to us, and speak words of cheer to those who would listen to their message, and gratefully recognise their loving ministrations.

'No,' he objected (if not the *ipsissima verba*, I quote as nearly as I can recollect), 'I take my stand upon the Word of God. I would rather hear what God has to say than what lying spirits say. The Bible says, "the dead know not anything." Do you believe in the Resurrection?'

A point-blank 'yes' or 'no,' I told him, would most likely commit me to some view existing in his own mind, but not in my own. By way of reply I stated my belief that, after the process of death, I should find myself in a new state of existence, and possessed of such a body as Paul speaks of,—a 'spiritual' body, adapted to that new state, and which, as compared with the 'natural' body, was of a structure so delicate that the rough comparison of the mechanism of a Geneva watch, as contrasted with that of some ancient clock of Glastonbury, would be meagre and inadequate. The Editor had spoken of man as an entire being. So far as he went, I agreed. Theologians had talked about their 'souls' as though they might be something quite external and subsidiary. The psychic organism was closely and organically connected with the physical, and any undue strain upon it, as in wrong modes of development or improper experiments, must entail serious injury. An injury

on either side would affect the other. To die was a natural process. Yet 'from battle, murder, and sudden death,' might we be mercifully spared!

'But,' interposed the Coadjutor, 'we have nothing but your *ipse dixit*! What authority have you? How do you know that the spirits were not telling lies?'

'I don't ask you to believe a thing because I say it,' was my reply; 'you have my testimony, and I set before you certain ideas which you can "take on trial" or not, just as you like. To me they are on "good authority," and I judge of the spirits by the method which Jesus proposed to his countrymen, in reference to his divine mission, "though ye believe not me, believe the works." I have derived good from Spiritualism. I have known cases of answer to prayer, effected by spirit-agency. I have also seen cures performed, in which the necessary operations were the work of spirits who had been doctors during earth-life.' If Dr. Bullinger saw a case of cancer cured, would he put it down to God or the devil? If Satan were 'divided against Satan,' how should his kingdom stand?

'No,' said the Editor, 'the "works" did not prove Christ's authority. Greater works would be done by others. Such might be done by the devil. Christ's authority was proved by those works *because they had all been foretold*,'—and he turned to the earlier pages of his uncorrupted version. 'How can you prove what you say?' said he.

'I do not attempt to "prove" what I tell you, neither can you "prove" the truth of your special views about the Bible.'

'I have not given you any interpretations of mine,' he replied, 'but merely the words of Scripture.'

'I see:—but then, in the Bible, a collection of books composed at various times, and by different writers—'

'There were no different writers, it was all written by the Holy Ghost.'

I paused. I had met with no such statement between the covers of a series of writings, set apart under the direction of Bishops and Councils, and forming a small portion of Hebrew literature; a collection which nowhere calls itself 'The Bible,' nor contains even a solitary text by which the canon could be settled. But I felt it would be unprofitable to pursue the matter upon the present occasion, and therefore sought to turn the conversation into new channels.

'What meaning,' said I, 'would you attach to Matthew xii. 43rd to 45th verses?'

'What it says, that the evil spirit went out from the man, and after taking with it seven others more wicked than itself, returned to the man's house, so that his last state was worse than the first.'

'Well,' said I, 'that is not my view of the matter. I can go closer to the text than that. What we read, as it stands in the Revised Version, is, "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becometh worse than the first." The account refers to the man himself—considered as a spirit—and not to an obsessing demon. I may say that I have actually known such a case. That is to say, the *post mortem* details were described to me by spirit friends, and from coincident circumstances, I cannot doubt the statements made. A man whom I knew in his earth-life "died," and on passing into the next stage of existence, I regret to say that he did not abide upon the path of progress upon which the higher spirits would have set him. He disobeyed the laws under which spirits live, and injured those on this side with whom he had consanguineous relationship. In darkness and misery he wandered about seeking rest and finding it not. Meanwhile others had entered his former abode. Old lumber had been sold off. The rooms had been "emptied," and "swept, and garnished" by the new tenants. He collected about him various bad characters with whom he had associated in earth life, and back he went with them to haunt that house. As to the "waterless places," I would merely notice that in Eastern folk-lore, deserts are believed to be a place of resort for evil spirits.'

'But how can you prove all that?' reiterated the Editor.

'I do not attempt to prove it to you,' I replied. 'If you mean to reduce everything to a question of intellectual proof, well and good,—go to séances and investigate for yourself, though I would warn you that in my opinion it is most unwise to run so eagerly, as some investigators will, to interview earth-bound spirits in haunted houses.'

'No, I shall not do that!' he said. 'I believe in the Bible. I do not grant you that "spirits" are departed human beings at all; *men are never called spirits in the Bible*.'

Now I am not in the habit of going about the world with a Greek Testament in my pocket, with which to defend my religious views, and it did not occur to me to ask the Editor for his. Referring, however, when I got home, to my Greek New Testament, I found that the word used was πνεῦμα, not δαίμων—as most frequently employed to describe *obsessing* spirits). 'When the ἀκάθαρτον πνεῦμα has gone out of the man,' is what we find, and be it also noted that the *seven other spirits* are πνεύματα as well. Surely we read in Heb. xii. 23 of the 'spirits of just men'? Dr. Bullinger had urged that the 'demons' and 'spirits' spoken of in Scripture were a separate race of beings.

While touching upon this subject, I told Dr. Bullinger that though I was a Spiritualist in so far as Spiritualism was 'an affirmation of personal survival after the change of death,' I did not approve of certain methods employed by some Spiritualists, neither did I endorse much quasi-science that in our literature was associated with that name. Dr. Bullinger had pointed out to me a row of books upon 'Spiritism,' as he called it, at the other end of the room. I found, however, that he was unacquainted with the writings of Stainton Moses, and I recommended a study of these if he wished to learn something of the Higher Spiritualism. Theosophy and Spiritualism were mixed up together in his mind, as is usually, I find, the case among those who know little of either. I expressed the opinion that Spiritualists should refrain from attempting to evangelise the earth-bound, such action not being within their province. If Jesus preached to 'spirits in prison,' it was after his earthly life was over. It was a fact that evil (or undeveloped) spirits—call them what you will—could grievously injure the body of a sensitive. It was largely to such well-meant, yet ill-judged methods as I had referred to, as also to the exercise of certain forms of mediumship which were upon a low plane, that I attributed experiences of an objectionable nature, and the production of so much that was trivial and repulsive to inquirers of education and personal piety,—to real scientists, and to sincere Christians. The chief end of Spiritualism was that we might enjoy a practical assurance of the life beyond, and that we might derive from the higher spirits such teachings as were obtainable in no other way. Incidentally I remarked how many things we might all of us have to learn, if we desired even to progress a little, when we ourselves should pass into spirit life.

The Editor straightened himself in his chair. 'Oh! pray don't include me in it!' he exclaimed.

'Then you have no need for further progress; are you perfect?'

'Yes, perfect in Christ!'

'I see—then you do not require to learn anything more?'

'Oh yes, but of course I don't mean *intellectual* knowledge; we must define terms.'

Whether the Editor had any further advance to make in other directions than the intellectual, I did not inquire.

'You say that the Bible states nothing as to our condition after death,' I continued. 'Did not Jesus say to the dying thief, "To-day thou shalt be with me in Paradise"?'

The Editor rehandled his uncorrupted version. 'No,' said he, 'the passage runs, "*I say unto thee to-day, Thou shalt*," &c.; that is the meaning, unless you believe in the "inspired comma."'

'Yes,' said I, 'I am familiar with that way of getting out of the difficulty. I suppose you are a believer in "Conditional Immortality"?'

Dr. Bullinger declined to be identified in any way with the 'Association,' though he admitted non-belief in the doctrine of the inherent and indefeasible immortality of man. Here once more we were in agreement, for the notion so commonly held that *all must* eventually

attain the final goal of beatitude is, I believe, untrue, and responsible for the horrid dogma of everlasting misery on the one hand, and for a vast amount of *laissez faire* among easy-going people on the other. Stainton Moses, Hudson Tuttle, and other leading Spiritualists, with a long list of writers in the past, besides the whole tenor of the Bible, teach that a man cannot retain a self-dependent existence in opposition to, and in defiance of, the laws of life. While capable of immortality, it is not only a scriptural statement but a veritable fact, that 'the soul that sinneth, it shall die'; though in these days of scepticism the affirmation of continued existence might be a truth of greater immediate importance than that of the possibility of its ultimate loss.

'Art thou come to destroy us' . . . 'to torment us before the time?' cried the obsessing demons at the approach of Jesus (Luke iv. 34; Matt. viii. 29). They knew that their unlawful acts would, in the end, be fatal to themselves. They 'believed, and trembled' lest they should be cast out from the bodies of their victims. They also knew that the Archangels had authority and power to destroy them utterly;—*spark out*. They feared also the Son of man.

At about this point in the conversation, the Coadjutor left the room. I continued to exchange observations with the Editor for a few minutes and then rose to leave. My last remark had been 'that men engaged in good work in the world had usually many good spirits about them, whether they themselves knew of it or not.'

'Do you see any good spirits about me?' inquired the Editor.

This was a 'thing to come' which I had not anticipated. I was completely taken aback at the idea that he should make such a request after having reiterated his belief that Spiritualism was of the devil, and moreover having protested vigorously at the mere suggestion that he should investigate for himself. Mediumship was forbidden. All spirits were 'demons.' He was convinced of their existence; yet he gravely asked if I could see any spirits about him.

I said that I did not see any; that though at times clairvoyant, I was not continually so as yet. I might have added that a far more peaceful atmosphere would have been necessary for anything in the way of mediumship.

The Editor smiled for the first time during the interview.

We moved towards the door. I continued: 'The difference, I see, between our methods of arriving at truth, Dr. Bullinger, is that while you base your life upon authority and the Bible, I base mine upon all that I find around me, and my own experiences. Spiritualism makes life a very serious thing.'

The Coadjutor re-entered the room. 'But what we want to know,' resumed that gentleman in solemn tones, 'is, *what will it all lead to?*'

'To the realisation of the will of God,' I maintained, 'on earth, even as it is done in Heaven.'

'But,' said the Coadjutor, 'we are told that in the latter days there will be a terrible outbreak of wickedness upon the earth, and we regard Spiritualism as the means by which Satan will thus gain his great power over mankind.'

'And yet Spiritualism is nothing new,' I said. 'Were not the Chinese of 2,000 years ago a nation of Spiritualists?'

'Certainly,' said the Editor.

'And do we not find information upon psychic matters recorded in the Chaldean inscriptions,' I continued, 'which to modern medical men is but evidence of primitive superstition?'

'Quite so,' said the Coadjutor.

'Why,' I added, 'Spiritualism is as old as mankind!'

'Oh yes, we're quite agreed on all that,' replied the Editor. 'The devil said "Ye shall not surely die," and he was a liar from the beginning.'

Thus the Editor fell back upon an assumption; namely, that the personification of evil, and of wilful disobedience, in an ancient Babylonian allegory—framed, I doubt not, by those who were justly reputed wise in their day—was the inspirer of that body of spiritual knowledge of life and its laws from which those teachers of old felt justified in formulating that venerable tradition;—which, while inadequate as a complete solution for the problems of life in our own times, nevertheless contains an eternal truth that we should

do well to lay to heart. Obey, that ye may live! 'There is a way which seemeth right unto a man, but the end thereof are the depths of Hades' (*πυθμένα ἄδου*). Live for the conceits of self and the end is disease, disintegration, and Death. Act in obedience to law, and for ends that are universal, and the results are health, spiritual growth, and Life. That we live, moreover, is the will of God. 'In His will,' said Dante, 'is our peace.'

After all, considering that the Editor must logically have regarded me as an agent of the Evil One, I could hardly have expected greater indulgence than was shown to me. With the sincere assurance that I was glad there were some points upon which we were in agreement (and who would rejoice in feeling that he was at hopeless variance with his fellow-man?), I took leave of the Editor of 'Things to Come,' and emerged from the library into the less repressive atmosphere of Oxford-street. Human life was once more surging around me. Theological differences seemed distant and dim.

HECTOR WAYLEN.

THE NEED FOR A MAGNETIC SOCIETY.

My last contribution to 'LIGHT' on this subject has elicited one response. Mrs. Stannard, with whom the idea may be said to have originated, has promised to render whatever assistance it is in her power to offer. A meeting of two, however, would not be likely to lead to very encouraging results; therefore I take the liberty of supplementing my previous communication, in the hope that others will declare their willingness to support the project. First steps are always difficult to take, and that difficulty is increased when the end desired is of a scientific nature. But the advantages to be derived from a magnetic society in London are surely sufficiently apparent to justify the time and labour that its formation would require; and it cannot, I feel, be the inability to comprehend the value of such an institution that accounts for the present lack of response, but rather the inclination we all have, more or less, to see what others will do ere we take any action ourselves. Unity is always extremely desirable, and even necessary when progress has to be made. How necessary must it be, therefore, if we are to obtain for magnetism the attention and consideration which it undoubtedly deserves as an important branch of science! Even the most sceptical will, I think, admit that magnetism requires deeper and more minute investigation than that to which it has yet been subjected. Everywhere around us there are daily taking place a variety of phenomena which, upon purely scientific grounds, cannot be satisfactorily explained. But by the aid of magnetism it has long been proved that these phenomena are capable of being brought within the domain of exact knowledge, and, who knows! perhaps we may yet look to this important agent as a means of undermining the foundations of present-day materialism. It is not in this respect alone, however, that a magnetic society in London would be found useful. It would afford an excellent opportunity to experts in the science to meet and compare notes. Meetings could be held for those who are interested in the study and practice of magnetism, and arrangements could be made for lectures, by authorities, dealing with the subject in all its aspects. By a general interchange of thought on all matters relating to the science, and by the systematic investigation of the phenomena as they arise, much good would be done; and I cannot help thinking that in this way there could be laid for magnetism a better and stronger foundation than could possibly be secured by individual effort. Let all those, therefore, who are interested in this department of science come forward and express their willingness to attend a preliminary meeting, and the first step in the right direction will have then been taken.

ARTHUR HALLAM.

23, Dante-road, Newington, S.E.

IS A SPIRITUALIST CHURCH NEEDED?—Mr. Robert Theobald, M.A., gave an address on this question at a meeting of the London Spiritualist Alliance on November 30th. An animated discussion followed. We hope to publish a report in due course.

'A DISCOVERY IN SOLAR ETHERIC CAUSES.'

The following announcement has been placed in our hands by a gentleman whom we have long known as an earnest student of occult questions. Of the value of the discovery which he believes he has made we can offer no reliable opinion, but of this we are confident, that he himself has an honest belief in its supreme importance:—

This discovery was made in October, 1899, when investigating astrology. I found it was possible, by means of a simple figure of the solar system for the day of birth, to trace out at once the main etheric conditions to which the native is susceptible.

The system I have adopted for my investigations is very simple, and if used with some material source of information such as is given by palmistry, psychometry, &c., remarkable results can be obtained. I claim that, rightly used, it can be absolutely relied upon for delineating character, course of events, &c.

Palmistry.—Palmists will find my system invaluable for settling points on which differences of opinion have arisen. It will also enable them to give with ease and unerring accuracy information of a kind which could otherwise only be ascertained from the hand alone after a most careful and painstaking examination. I have found that the direction taken by the ridges of the cuticle has an importance which deserves the close attention of palmists. My system gives the key to the hand, and it proves that the ancients were right in connecting astrological influences with palmistry.

Psychometry, &c.—This system will give great assistance to psychometrists, &c. The powers of psychics vary greatly, and by having the key to these fluctuations they will be able to use their remarkable powers to the best advantage. The psychometrist is an unconscious astrologer, and the etheric vibrations to which he is susceptible are born in the solar system.

Physiognomy, Phrenology, Graphology, &c.—Students of these subjects will be able to give, with the help of my system, information of a kind now only available to palmists, psychometrists, and astrologers.

Astrology.—I claim to have traced out the operations of the great natural laws or causes in astrological influences, and I have formulated a theory which will place this subject on a rational and scientific basis.

From my investigations I have ascertained: (1.) That the law of planetary influences, &c., on the native is practically an extension of the law of gravity; (2.) That the earth's etheric atmosphere or zodiac is excited by the sun's zodiac, and, in accordance with the law of action and reaction, it is similar as to quality or intensity, and opposite as to direction, containing all the influences of the Heliocentric positions of the planets; (3.) That astrologers, by taking the earth's zodiac as a fixed quantity, are continually being led astray in their deductions through the reasoning faculties.

It will be found that no great progress can be made in tracing out the sequence of cause and effect in psychic phenomena without the help of a scientific system of astrology (or, for that matter, the great scientific problems such as chemical affinity, gravity, &c.).

Unfortunately, I find it impossible to secure for my discovery the attention it deserves, owing to the natural prejudice against astrology, together with the fact that there is little or no continuity of thought and purpose among students of the various sections of occultism, such as exists in scientific circles. The assistance, therefore, of all those who are interested in tracing out natural causes in psychic phenomena is urgently needed.

F. A. LONG.

For further particulars apply to F. A. Long, 6, Chaddesden Parade, Cricklewood, N.W.; or E. Marsh Stiles, 12, St. Stephen's-mansions, Westminster, S.W.; or the Secretary, Homological Institution, 126, Cromwell-road, S.W.

A STIMULATING THOUGHT.—Let consecration, conservation, and concentration be mottoes to guide you through life.—F. A. WIGGIN.

MRS. CORNER IN GLASGOW.

Glasgow, during the last three weeks, has had the pleasure and privilege of witnessing nine materialising séances with the well-known medium, Mrs. Elgie Corner (Florrie Cook). It is but simple justice to the medium to state that they have been throughout uniformly successful and convincing. They were conducted under particularly strict test conditions, which Mrs. Corner urged should be adopted for the satisfaction of the sitters. The séances were held in different houses, where she was an entire stranger, and on every occasion she was tied and sealed in such a manner as to preclude any possibility of fraud. On several occasions her clothing was examined by lady sitters immediately previous to the séance, and at one of the séances a gentleman who was present asked permission to sew, round the wrists, the tape with which she was fastened. It is pleasing to be able to record that the gentleman expressed entire satisfaction with the condition of the fastenings on examination after the séance.

All who have had the privilege of sitting with Mrs. Corner will be familiar with the 'Captain' and 'Marie,' who are seldom, if ever, absent when she is under control. The former, as usual, directed the conduct of the séances, and although unseen his voice was clearly heard. 'Marie' was not only heard and seen but a number of friends had the opportunity of shaking her hands and examining her drapery. Not only were these spirit friends in evidence, but the forms of two children, a nun, a gentleman in evening dress, and others, were seen on different occasions, and in some instances recognised. One of the children, a girl, was recognised by her father, who was present, and although the power was waning at the time it was still sufficient to enable the spirit to wave her hand in a manner recognised as characteristic of her while in this life.

The séances have been both impressive and convincing, and have gone a long way to convince doubters of the truth of Spiritualism.

It should be mentioned that the rooms in which the séances were held were lit by two photographic dark-room lamps, the sitters being clearly visible to each other in the subdued light.

ARCHIBALD M. ARTHUR,
9, Buckingham-terrace, Partick.

ANDREW MACKELLAR,
493, Victoria-road, Glasgow.

November 26th, 1900.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday next, December 14th (admission by ticket only), when the friends present will be invited to narrate, briefly, the particulars of any

PERSONAL EXPERIENCES

of an abnormal character, the record of which may possibly be of service to students of psychical phenomena and philosophy.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st are taken as for the remainder of the present year and the whole of 1901.

OCCULTISM.

A correspondent writes: 'Being a student of occult subjects and anxious to know more of its mysteries, I should be greatly obliged if, through 'LIGHT,' you could put me into communication with a teacher of this science.'

'OCCULTIST.'

[If any of our readers can assist our correspondent we shall be happy to forward any letters that may be sent, addressed to our care for 'Occultist.'—ED. 'LIGHT.']

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, DECEMBER 8th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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DOWSING AND DIVINING.

The latest Part of the Proceedings of the Society for Psychical Research (XXXVIII.), published by Kegan Paul and Co., is of very great value, 285 out of its 318 pages being occupied by a brilliant contribution from Professor W. F. Barrett, F.R.S., on 'The so-called Divining Rod,' and an exhaustive review of Janet's 'Néuroses et Idées fixes,' and Flournoy's 'Des Indes à la planète Mars,' by Mr. Myers. This last has already been discussed by us, and we now turn with keen interest to Professor Barrett's records of a long, open-minded and most patient investigation.

By far the greater part of the Professor's Study is historical and biographical, rich in reports of careful experiments and deserving, as they are sure to receive, very serious attention. But what chiefly concerns us is the last Part, containing inferences, suggestions and conclusions, throughout the whole of which Professor Barrett holds the balance with a steady hand.

On one point he is clear;—that dowsing, or water-finding by the so-called 'divining rod,' is a fact, explain it how we will. He says: 'The operations of a good dowser are attended with unquestionable success, a success far beyond that which mere chance coincidence can account for.' Dealing with one of the many remarkable successes of Mullins, Professor Barrett tells us that he has talked the matter over with Mr. J. R. Kilroe, of the Geological Survey of Ireland, who says that a lucky fluke on the part of the dowser, though conceivable, is almost incredible. Before Mullins appeared, three borings had been made, on scientific advice, in places near the spot selected by Mullins; one of these borings had been made on the advice of Mr. Kinahan, F.G.S., of the Geological Survey, and yet in each case no water was found. The chances of hitting a line of gault or porous stratum were, therefore, extremely small; and yet Mullins not only hit the right spot but predicted the exact depth of the fissure, within a foot or two, and was right in the volume of water that was found. This is a specimen of a vast number of cases, a long-continued study of which has convinced Professor Barrett that one more 'absurdity' is to be added to the *répertoire* of the men of science.

Passing on to the question, 'What is it pulls the trigger?' we find the Professor naturally tentative, and moving about searching for causes like one of his dowsers sensing water. At last the twig turns. But that anticipates. 'Surface signs' have been suggested as an explanation, or, as Professor Barrett puts it, 'some sub-conscious process of

observation on the part of the dowser, or hyperæsthetic discernment of surface-signs too faint or complex to be perceived by the ordinary observer.' Thus the surface-signs may unconsciously influence the 'hydroscope,' as a certain celebrated water-finder, Abbé Paramelle, was called. This same Abbé Paramelle, in fact, professed that surface-signs guided him, but he was attacked and had to defend himself, and probably was glad enough to be rid of any suggestion that he was uncanny. Professor Barrett is not satisfied with the Abbé's explanation, but says: 'The rapidity and certainty with which Paramelle is stated, on trustworthy evidence, to have located the site, probable depth and volume of water in wells under fifty feet deep, can hardly be accounted for by an exercise of ordinary conscious observation and judgment. It is much more like an act of intuition, for, between 1839 and 1854, he had located 10,000 sources of underground water, and his failures appear to have been only from 5 to 10 per cent. of the whole.' Moreover, the help of surface-signs disappears when the water is located under buildings or under made ground or beneath, say, thirty or forty feet of 'drift.'

Professor Barrett is inclined to dismiss all physical causes. 'No,' he says, 'the key to the mystery that remains must, in my opinion, be sought in the *psychical* and not in the physical world.' Speaking generally, it may turn out to be necessary to class dowsers with clairvoyants, and clairvoyants, as we know, give information sub-consciously which 'often transcends the ordinary sense perceptions.' To the sub-conscious or subliminal self 'the elements of time and space have not the same limitations as they have to our conscious self,' and the result of special experiments made by Professor Barrett affords considerable support to the hypothesis of some kind of clairvoyant faculty in the dowser; and this clairvoyant faculty, wherever found and whatever the form of its manifestations, carries us to a realm of mystery where we are truly helpless, so far as any explanation is concerned. We can only note and admit facts; we cannot explain. What is it that enables a perhaps poor and untaught woman to go, in sleep, into a town hundreds of miles away, to see and describe objects, to observe persons and report their actions, and to diagnose disease? What is it that enables another to experience prevision, an experience altogether beyond our comprehension? Science, or rather, some men of science do not as yet 'recognise any such super-sensory extension of knowledge,' but we entirely agree with the Professor that, in years to come, 'we shall see in all these phenomena the manifestation of the transcendental subject which lies in the background of our being, and remains unrevealed to our self-consciousness.'

Thus we have been led, from the study of such a matter-of-fact and practical question as the discovery of underground water by the dowser, to 'the very centre and mystery of our complex personality.' True, but we have not solved the mystery, and we never shall until we see in this inner self, which laughs at space and time, the real man. And even then we shall not solve it. Thank God, it will ever remain,—'allure to brighter worlds, and lead the way.'

TO CORRESPONDENTS.

Several communications are unavoidably held over for a future issue.

'H. B.'—Many thanks, but, by the time we have published a report of the address and of the discussion which followed, we fancy that our readers will have had enough of the subject for the present.

WHAT NEXT?—A large drapery firm in London announces a 'Grand Christmas Bazaar,' and adds, 'Lady Palmist, interviews free.' Surely these people are up-to-date.

THE AUTOMATIC DRAWINGS OF MONSIEUR F. DESMOULIN.

During the recent 'Congrès Spirite' held in Paris, from September 16th to the end of the month, much interest was aroused by a number of pencil drawings of figures and heads obtained automatically through M. Fernand Desmoulin, a celebrated painter living close to the Champs Elysées, and it has been suggested to me by several well-known Spiritualists that, as I had some very interesting sittings with him whilst staying there, it might be well to relate my personal experiences in this direction.

I went to Paris on September 14th, to be present during



M. DESMOULIN.

the reading of a paper I had written for 'Le Congrès Spirite' and of another I had prepared for 'Le Congrès de l'Humanité,' which commenced September 23rd; and the circumstance that I came into contact with Spiritualists of other nationalities, representing varying schools of thought and methods of research, and had the experience of some unusual phenomena, made my visit to Paris a most interesting and instructive one.

During 'Le Congrès Spirite' an upper room was set apart for a collection of various objects of psychic interest, amongst which were several albums of photographs of materialised spirits obtained through the mediumship of Madame d'Espérance.

Whilst there I was introduced to Commandant Tegrad, from Tours, whose special object is to obtain photographic impressions of the magnetic fluids, and 'thought' photographs; his opinion being '*que la pensée est une force que la volonté met en action*,' and by experimenting he claims to have proved that impressions can be made on negatives by the projection of an intense and concentrated thought, whereby the object thought of can shape itself permanently upon the plate.

I found him close to a table covered with photographs of this kind, and he appeared radiantly enthusiastic on the subject. He most kindly gave me some photographs to take home, and assured me that in the 'thought' photographs the objects to be dimly discerned were produced upon the negative by *mental impression only*, and some years ago he gave a full description of his method of procedure, which was published in 'La Revue Scientifique du Spiritisme.'

But the greatest interest to me of all was a series of the most remarkable heads drawn in pencil which were hanging in frames on the walls. The faces mostly were large, and many had the eyes closed; and encircling each was the semblance of a filmy mist, conveying to the spectator the

impression that each face was peering out from an impenetrable background of darkness and gloom. The various expressions of each face were silently eloquent of the tortured soul within, and as one gazed upon them the faces alternately repelled and fascinated.

In style the treatment of each subject was rough and coarse, indicating rapidity of execution, but there was an individuality and force about each picture that was irresistible. As I was looking at them with M. Daveau (one of the committee), he explained to me the peculiar circumstances under which they had been obtained, which greatly enhanced their interest, and the artist himself, M. Fernand Desmoulin, at that moment approaching, M. Daveau introduced me to him.

During some conversation M. Desmoulin told me that he could not in the least explain the agency by which he drew these weird faces: all he knew was that when sitting for them he felt his right arm forcibly moved, and that he had not an idea of either the subject or treatment of the picture. I found he knew practically nothing of Spiritualism or the possibilities of mediumship, and his genial frankness of manner, and obviously genuine surprise at this fresh development of his art (so utterly unlike his normal productions) interested me greatly.

During the course of our conversation I suggested the hypothesis of spiritualistic control as being responsible for the production of these extraordinary drawings, which he vehemently repudiated as specimens representing his conception of either art or talent, and my idea that he might be a medium without knowing it evidently amused him vastly; and when I explained that probably a clairvoyant would see a spirit by him, using his arm whilst he was drawing these heads, he became deeply interested, and accepted my invitation to come for a sitting to my hotel to meet a clairvoyant friend, Mr. Knowles (of whose mediumship I have previously written in 'LIGHT'), who could watch what took place around him as he sat at the table drawing.

On Friday, September 21st, he came with his friend, Madame Savalle, and the circle consisted besides, of Madame de Laversay, Mr. Knowles, my son, and myself. M. Desmoulin seated himself at the table with his paper and pencil, and a lamp was placed close at hand. A few moments afterwards M. Desmoulin commenced to draw, having previously arranged, according to his custom, two pieces of paper in front of him, the one on the right being used for the drawing, and the one on his left for the automatic writing, which is obtained intermittently.

Mr. Knowles then described a spirit form which he saw clairvoyantly overshadowing M. Desmoulin as he drew, the peculiarity being that the right half of his body only was influenced or controlled. M. Desmoulin remained perfectly conscious, and able to converse freely, retaining perfect control of his left arm, whilst his right hand was drawing rapidly, being obviously forcibly utilised quite apart from his conscious volition.

The spirit form seen by Mr. Knowles was that of a man of medium height, apparently of about thirty-five to forty years of age. He wore a large-brimmed black hat, and seemed enveloped in a heavy black cloak, one end of which was thrown over the left shoulder. He had rather long dark hair, and black moustache, well shaped nose and fine dark eyes. On the centre of the chin was just a little hair, and his fingers were long and slender, and his expression decidedly sinister.

Mr. Knowles then became controlled by the Maori (one of his controls), who told us that this spirit had been an artist in earth life, and he thought he had not been a very good man, and had not progressed at all since he had been in spirit life; he was greatly attracted to M. Desmoulin because he found he could still use him to draw with, and it gave him much pleasure to do so, but he appeared greatly annoyed at being seen and described, and upon being questioned by us as to his earth life he made M. Desmoulin write violently in French, 'Throw the paper at the medium's head.'

M. Desmoulin asked him if the description given of him was accurate, and the spirit wrote: 'Oui, je suis fort surpris que tu me fasses faire des expériences de celle sorte.'

I then asked the spirit if he could see the Maori controlling Mr. Knowles, and M. Desmoulin wrote automatically:

'Oui, un esprit étrange, fort grand, un homme fort et puissant.'

This new aspect of the situation appeared to interest M. Desmoulin greatly, and during that sitting we obtained the drawing of one head very repulsive in type, and another most powerful head of a man, which was commenced and finished in our presence *upside down*!

Upon our remonstrating with this artist-spirit for drawing so many faces which were so horrible and saddening, he wrote that 'he drew the faces he saw around him.'

On Tuesday, September 25th, I arranged for another sitting, and on that occasion M. Desmoulin, Madame Savalle, Madame de Laversay, Mr. Knowles, my son and myself were again present, and I also invited Mrs. Stannard (to whom we are indebted for those most able and interesting reports of the Congress recently published weekly in 'LIGHT'), and also M. Daveau, who is very mediumistic.

On this occasion the same spirit was seen by Mr. Knowles controlling the right side of M. Desmoulin's body, and after the somewhat desultory drawing of two distinctly unpleasant heads, the spirit announced his intention of drawing something pretty; and this time we watched the completion of the head of a woman full of artistic grace, and executed in a more delicate manner. This one Mrs. Stannard expressed a great wish to take away, and subsequently did so, but all the others I still have, and amongst them one repulsively horrible, but which was done *absolutely with the eyes shut*!

We were all so genuinely interested that M. Desmoulin suggested that we should go to his studio on Saturday, September 29th, and compare his normal productions with those obtained automatically. Unfortunately I was laid up with severe pain for three days just afterwards, and was therefore unable to go to the studio as arranged with my friends, but M. Desmoulin was kind enough to send me his autograph photograph (which is now reproduced here), which is an excellent portrait.

During the sittings M. Desmoulin frequently spoke of Emile Zola (the famous author), whose devoted friend and admirer he is; and during Zola's persecution in connection with the Dreyfus trial, it appears that M. Desmoulin voluntarily left Paris to share Zola's exile in England, thus proving himself to be a true-hearted, faithful friend.

My personal experience of the automatic drawing obtained through this most interesting and genial artist will ever dwell in my memory as one of my most interesting psychical investigations; and when the spirit progresses, or perhaps stands aside for some more advanced control, and when M. Desmoulin himself becomes better acquainted with the possibilities of spirit communion, I believe he will ultimately develop into a magnificent medium.

I am sure all the sitters whose names I have purposely given, will (if desired) corroborate all I narrate here as to this most interesting demonstration of automatic control; and I shall have great pleasure in showing the drawings to anyone wishing to see them.

EFFIE BATHE.

Hurstborne Lodge,
Ashchurch Park Villas,
Goldhawk-road, W.

SPIRITUALISM THE COMFORTER.

No abstract religious teaching this world has ever had compares with Spiritualism as a comforter, and that is why it is so eagerly sought by church members of every sect, as soon as they become aware of its benefits and blessings. To destroy the fear of death, and the terror of the grave; to banish the horror of an eternal hell, the fear of an angry God, and of a malicious Devil; to make certain that we are to live on, retaining our individuality and personality, where there are vastly better opportunities to unfold all our powers, and to see the full fruition of our hopes, ambitions, and aspirations, give us such comfort and courage, that we can bear the ills of this transitory existence with resignation and fortitude. Spiritualism does indeed bring 'glad tidings of great joy,' that wipe away the mourner's tears, wreath with smiles the brow of care, fill all hearts with peace, and all souls with pæans of pleasure and rejoicing. Blessed be its sacred name, and thrice blessed those faithful 'ministers of grace' who bring its glorious truths and divine benefactions to exalt humanity!—'Banner of Light.'

THE HISTORY OF THE CULTIVATION OF MEDIUMSHIP.

By MR. FREDERIC W. THURSTAN, M.A.

ADDRESS TO THE MEMBERS AND ASSOCIATES OF THE LONDON SPIRITUALIST ALLIANCE, LTD., IN ST. JAMES'S HALL, NOVEMBER 16TH, 1900.

(Continued from page 578.)

Now we must glance at the world of spirits and see what effect these tribal wars had on discarnate beings.

Naturally, the earth-bound ones passing over in the ardour of rivalry and partisanship carried their feelings to the other side, and the more powerful minds gathered hosts around them to continue to fight for and encourage their

particular tribe, and the warriors and priests on earth consulted or invoked these regularly by means of omens and shrines and sacrifices. But the higher advanced spirits, finding now no chance of instructing earth people by talking to them in their own homes, were compelled to seek for their mediums in the only peaceful spots left, the seclusion of the great temples and shrines. We have seen that these were now in the occupation of a special priestly caste, the old order of Magi having split up into kings and priests. These priests in the temples again split up into two classes, viz., the priests proper, who did the consultations, invocations, and sacrifices mentioned above, and the prophets or seers, who were the most highly progressed mediums, developed by special seclusion and training, for the inspiration of the highest discarnate teachers.

At first these schools of prophets were most successful as mediums between the highest of the two worlds. We shall see later on how they became corrupted and useless by the influence of material wealth and the domination of the priesthood.

But this period was marked by a new institution brought to earth by the high spirits as a vehicle for the expression of high revelations and refinement. It was the institution of making their inspired mediums speak in the rhythmic, elevated, imaginative and figurative language which we call poetry, and as naturally some mediums were more adapted than others for this form of expression, the schools of prophets again divided into two classes, the bards and the seers—though often in exceptional cases these two functions were combined in one gifted individual. Now a peculiar class of teaching came at this time through the mediums called bards, found in certain select schools amongst the Hindus, Ionians, Dorians, Kelts and Scandinavians. It was what we know now as the Myths, the origin of which puzzled poor Grote and Thirlwall. The myths were stories or allegories by which the high spirits taught earth people the progress of certain typical soul qualities which lead the personality of each into the individualities that characterise the angelhoods into which high spirits are divided, from which each person on earth is descended by the descent of life, and back to which in cycles he reverts or progresses in the course of the evolution of his individuality or angelic proclivities. The best type of myths which will illustrate my meaning are the allegories of Ulysses, Perseus, Theseus,

Hercules in Greece, Rama and the Pandas in India, and the Niebelungen and Valhalla heroes of Germany. Even the accounts of Greek and Italian divinities were at first only given to the world as myths of the great motive powers of the soul—love, will, reason, enthusiasm. In later time also the history of great wars and kings was idealised into myths, and so epics often had an esoteric meaning.

We now come to the historical period, which began with the corruption of the schools of mediums and has ended with various attempts, organised by leaders on the other side, to restore the purity of the lines of intercommunication between the two worlds.

First we will consider how the corruption came about. The historical period ushers in the formation of nationalities out of tribes, commencing in Egypt, where the brown and the black races and even, some think, a tribe of the white race which came *viâ* Morocco had been long disputing the lower and upper realms of the Nile; and in India, where the brown and yellow races, contending against each other, called in the white tribes to help them. The formation of kingdoms entailed dynasties of kings, who were rivals, not nominees, of the priests. The priests, therefore, sought to make themselves powerful by establishing doctrines and rituals and by amassing wealth through the sale of predictions and blessings. The priestcraft consequently picked out certain maidens and youths with psychic gifts and trained them in shrines and temples, by a code of ascetic training, as the utterers of oracles. This system was wrong in three ways: First, the priests were all possessed of strong fixed ideas and prejudices, and, being present at the séance, dominated the minds of the psychics. Secondly, the priests alone took down the utterances of the psychic and then made up the published reply to the postulants just as it suited the case from a worldly or diplomatic point of view. Thirdly, the austere *régime* and the lonely seclusion of the mediums wore down their health, both bodily and spiritually, and gave them no chance of mental or moral development, so that high spirits could not use them, and they became obsessed, or occupied by vain and lying spirits or conceited, brain-warped diakkas. In this way the schools of priests and prophets became corrupted. The schools of bards likewise became obsolete. The reason of this was, probably, that finding the masses, including the priests, were losing the esoteric meaning of myths and scriptures, gradually taking the parables as actualities and worshipping the letter, not the spirit of their teaching, the great teachers of the race ceased giving their teachings in this way, and bards henceforth became simply literary poets and ceased to be inspirational trance improvisers.

This, then, some four thousand years ago, was the sad state into which the human race had fallen as the material age evolved itself more and more—humans still seeking intercourse with the other world, but only for material fortune-hunting, and consequently only getting responses from the earth-bound, the low, the sensual, the vain and the ignorant, many of whom were actually trying to get themselves worshipped as gods or divinities. It is not likely that the great Director of this planet's destinies, and the high angels and spirits, would take no steps to counteract this pernicious state of things; and looking through the history of these last four thousand years, we can now clearly trace several movements or attempts towards the higher revelation of spirituality and spirit intercourse. The first of these was the reformation of the Egyptian system, effected by Moses when he established the community of Israelites under the direction, not of an impersonal deity, but of a divine personality, having a distinct individuality, manifesting his wishes and presence by the direct voice, or pillars of spirit light, and accompanied by a host of spiritual warriors in chariots of fire. The reformation of mediumship which was instituted by this exalted angel of God, was the separation of the school of prophets from the school of priests and the abolition of the kingly caste, the prophets being given independence, not seclusion, and made to take the lead in public life as the exponents of Jahveh's rule. This system of the rule of the prophets, as we all know, failed after a few hundred years, owing to the prophets making themselves into a hereditary caste and becoming materialised and sensual, until Hophni and Phineas so disgusted the high

inhabitant of the Holy of Holies that he directed Samuel to institute kings, who might listen to his selected prophets. But after the epoch of Solomon even this system failed. Then the reformation of prophets was attempted by means of an epoch of persecution, which brought forth the glorious results of Elijah and Elisha and their line of successors, but the influence even of these also failed, owing to the growing corruption of the people, who paid them no heed.

The next device of the high workers on the other side was the establishment of the system of asceticism and monasticism, which, beginning with Gautama and Buddhism in India, has asserted itself in every country and religion. This system shows the great advance humanity on the other side had made as compared with their manifestation in primeval times. In those times they asserted that material life was real, spirit life the shadow; at this epoch they made an organised effort towards teaching us that spirit life is real, material life the shadow. It was the swing of the pendulum. Though not, as I take it, embodying an absolute truth, since each life is in its place and condition equally real, and each mutually the shadow of the other when the other is being actively realised, still this movement was permitted in order to teach men the important truth that they were spirits as well as material beings; and so to wean them from a one-sided view of life which made the ardour of material life degrading and the soul blind and selfish. Men were taught by this movement no longer to seek to consult the other world about this world's affairs, but rather to renounce this world, and to cultivate psychic gifts in themselves for the purpose of entering the spirit world on the highest plane, that of the enlightened ones who renounced personality in order to root out selfishness. In short, mediumship became differentiated into a lower and a higher order.

But mankind had yet to learn what spiritual life really was, and how it was possible for a mortal to live both lives on this earth. Consequently, after some hundreds of years, this monastic, ascetic movement was supplemented by a new one, which ushered in the Christian era nearly two thousand years ago. The great Master of the Christian religion was in himself an adept in virtue of his spiritual eminence, and a medium in virtue of his psychical bodily refinement. As the first he had the power to heal and work miracles; as the second he was in constant communication with companions and guides on the other side. The father he listened to and talked to was a personal, not an impersonal one, who talked in the direct voice or in dreams, and, besides that, the fact that Moses and Elijah materialised on the Mount of Transfiguration shows that Jesus was accompanied by an organisation of departed spirits—an organisation which included progressive workers from every country and language. This is proved by that extraordinary manifestation which took place at Pentecost among the gathered disciples of the recently crucified Lord. It would seem that the spirit world, which for the last thousand years had been held in check by the rulers on high from establishing any communications with mortals except that of the usual telepathy, impress, or inspiration, were at Pentecost trying again the experiment of starting centres of regular intercourse between the two worlds, with this important difference—that only those mortals on earth were allowed to be the recipients of the communications who had learnt to lead spiritual lives; showing that communications between the two worlds had not been discountenanced and stopped because it is a dangerous practice in itself but because it becomes dangerous when indulged in by the material-minded on both sides. Spiritual intercourse used for material ends is doubly dangerous, because it degrades the spirituality of the spirit who communicates and weakens the will of the mortal who seeks advice.

It is well worth examining rather attentively the system of intercommunication which was set on foot on this occasion, for never in all our history had a systematic organisation, so successful in its object, been established since the early Aryan home circles we first spoke of; and indeed, in many points, there is a close and instructive resemblance between these. In both there was a sympathetic bond of relationship between the sitters composing the circles. In the old institution it was of family kinship, in the new one a kinship of spiritual sympathy and worldly community of

goods ; for it must be remembered that the early Christians were organised as brotherhoods and communes ; in both the members gathered regularly together in a common chamber at close of day, singing spiritual hymns and chants and awaiting the manifestations of the invisibles, which were by tongues of fire and trance controls, bestowing the mediumistic gifts of inspirational speaking or healing, or even, as we see in the case of Agabus, gifts of worldly advice and prediction which it was left to the reason or intuition of the recipient to accept or reject, as St. Paul, indeed, did on that occasion. In both, every member of the circle, as in the gatherings of our Quaker friends, sought to make himself the instrument of some controlling spirit. Mediumship with them was not limited to some professional caste dominated over by interested or bigoted priests ; inspiration was allowed to come and go untrammelled, as the wind bloweth where it listeth, no organisation checking the spontaneity of the mediumship or even its development, beyond that, apparently, of the laying on of the magnetic hands of some apostle or director endowed with the gift of developing mediumship in others.

Had this divinely instituted system of developing mediumship lasted, the world would have been a Christian and spiritual brotherhood and very different in the present day. But we know its fate. It was given more as a pattern or sample : the world in general was not spiritually minded enough or morally advanced enough to adopt it. After some fifty years or so of struggling existence it was crushed by the Roman materialism and disappeared in that great crucible of religious thought, the Alexandrine schools of thought and Churches, the melting pot into which all the systems of the day—Roman discipline, Buddhist asceticism and monasticism, Greek Neo-Platonian philosophy, Egyptian mysticism, and Early Christian communism and Eucharism—were thrown, to be fused, and whence the modern form of ecclesiastic Christianity emerged as the resultant in the West. In all the time from then up to the last half century there has been no organised system for developing the powers of the unseen world to materially manifest an intercourse with mortals. Not, of course, that such intercourse has ceased meanwhile, or that mediumship has entirely disappeared. That would be impossible. It is idle to talk of stopping the development of mediumship : that cannot be done as long as there are spirits seeking to find channels for expressing themselves on this plane, and as long as there are individuals here who present in their nature and in their habits of life the conditions for being acted on from the unseen. All that can be stopped is the general organisations for this purpose on this side and on that. Consequently in this period, while we find indubitable evidence of sporadic mediumship cropping up here and there where the soil was suitable—sometimes in a secluded monastery or nunnery, sometimes in a secret mystic or occult fraternity, or in a quiet village home—the general habit of the other world was to impinge only on the mental plane, without revealing themselves personally, and to guide their inspired instruments on to achievements and discoveries and arts, and so to lead the world to the present high state of material progression and universal culture.

The first sign of recommencing an organised system of personal intercourse began with the development of Swedenborg and Fox a century ago, to teach the forgetful world the possibility of seeing, hearing, and talking with the other world ; the next sign was the development of Mesmer and his followers to teach the ignorant on both sides of the veil the possibility and method of throwing a mind into a trance state, in which the personality of the usual occupant is withdrawn and superseded by the personality of another overshadowing presence ; and finally by that natural outcome of Quakerism, Swedenborgianism, and Mesmerism, the movement of Modern Spiritualism, when once again the development of general mediumship was instituted on the lines of the old systems of evening gatherings or circles, met for the express purpose of communication with the other world and with minds fixed on this purpose.

This institution, in the course of its evolution from its embryo, has passed through several phases already, reproducing in a great degree the successive phases of imperfection which we have traced in the world's history. At its commencement, although the circles were modelled on the

old Aryan system, the communicants who chiefly manifested were, doubtless, mostly of the lower earth grade spirits, though these in their turn seem to have been directed and guided by spirits from successive higher grades by means of a system of circles of development conducted in the schools of the lower planes. Both sides, in fact, at first were groping their way, after years of ignorance on these subjects. The next phase of mistake was the ceasing of seeking mediumship for themselves by the general members of the circles, and allowing mediumship to drift entirely into the hands of a class of public demonstrators of the phenomena, who, uncontrolled in many cases by high motives or spirituality, made simply a mercenary traffic of their powers to all classes of seekers. The third mistake was the material motives of the sitters and inquirers themselves, seeking, as they mostly did, intercourse with the other world for the gratification of curiosity as to future destiny, or guidance in worldly affairs, placing often a divine importance of infallibility on communications from unseen personalities, and neglecting in consequence the strength of their own moral judgment and resolution, and the delicacy of their own psychic impressionality and intuition.

The higher directors have in consequence often rudely interrupted the spread of this practice of spirit communication, and it is only in very recent years that a more healthy system seems gradually to be introducing itself, that of the strict home or community circle, meeting for the edification and development of higher psychical and spiritual nature by means of realised personal intercourse with highly psychic and spiritual companions on the other side. For this purpose we can do no better than copy the good points of the early Aryan and the early Christian circles. Each of us for himself must seek to cultivate the psychic gifts of his nature, so as to have intercourse through himself, and not through others, with friends on the other side. The health-giving active realisation of the outer plane must not be omitted by the neglect of the day's work or day's pursuits and natural pleasures. The passive, restless mediumistic state must only be induced at will when conditions are favourable for high and loving intercourse with the celestials, and no one must allow himself to be secluded from all active life or to be surrounded and dominated by a coterie of earthly protectors, however friendly disposed and well intentioned. But alas, the difficulty of the establishment of this practice is the state of material personal rivalry that prevails in the present social system.

It only remains for me, in conclusion, to add a word of speculation about the lines on which the history of this subject tends to evolve itself in the coming future of civilisation. The epoch of rival nations which began ten thousand years ago is now passing away fast into a new epoch—that of confederation of nationalities. Before another half-century has passed the whole world will be allotted into some four or five great confederations, the political organisation of which will act as the hard protecting rind or shell to the pulp or plasm of society within. We shall then see what always takes place in natural organisms at that stage : the protected and isolated pulp or plasm will begin to aggregate into clusters of cells, each round its own germ or seed centre ; the protoplasm will become cellular and the pomegranate rind filled with seed clusters. In other words, as soon as peace is established by these confederacies and as soon as national rivalries cease, society will slowly begin to re-form on new lines, at first only here and there in favoured spots round some inspired leader—and it may take a thousand more years before the practice is established universally. In natural law society, losing its present rivalry of individuals as to the expression of material personality, will gather into co-operative homes and communities of kindred tastes, each expressing its own ideals and corresponding to the present organisations in the advanced spirit spheres, where kindred spirits gather in combined homes and where each individual labours in the sweet work that is given for the advancement of the whole, and where each seeks to rival his brother, not in the expression of personal wealth and importance, but in the excellence of the attainments of his intellectual, moral, psychic, artistic, and spiritual nature. Then, and not till then, will the facilities for the daily cultivation of our

psychic gifts by combined gatherings at eventide become once again feasible, as in the golden age of yore; and then, and not till then, will the universal cultivation of mediumship be a blessing to the individual and to society; for then, and not till then, will there be a guarantee that the possession of psychic gifts will not be used for those material purposes which corrupt the individual and prevent the long-desired liberty, equality of opportunity, and fraternity of all mankind. We await the ideal state of society, and that awaits the coming of the perfect man, on this side of the curtain—and on that.

'Come, gentle Arthur, come, most perfect King,
Come strengthened, come illuminated, come
While all the inner hunger and the thirst,
The aspirations and desires of life,
Are yearning, yearning, towards thy gracious day.
Streams in the ocean fall and blend therewith;
Meads in the cliffs end, meads in brown sea sand
On the sea's margin merge; the wind from shore
Dies slowly on the bosom of the main.
So all our crossed and turbid time shall merge
In thine and thee, when out from Avalon,
Healed to our healing comes the Perfect Man.'

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

A Simple Test of Death.

SIR,—I have heard Madame Florence Montague assert frequently, both in public and private, that when the thumbs of the person turned inward to the palm of the hand, then our loved ones 'had reached the bourne whence no traveller returns'; but that if the thumbs were outside the hand, as they would naturally be, then the spirit was still in the body.

Personally I have not been able to corroborate or deny this, but perhaps some of your readers may have done so and will give us the result of their observation on this test of death.

I am sorry to have been unable to attend the interesting lectures for this session. Had I been present at the one given by Mr. Thurstan, I could have replied to a question which was not answered, the gist of which was: 'We hear a great deal about people's guides, and that some have Hindoo, Indian, and Chinese guides; why do we never hear of Ancient Britons as guides, &c.?' Now in the audience there was a clairvoyant who has developed on the higher plane, and who has an Ancient Briton as a guide, and I shall be glad to introduce the gentleman who asked the question to the clairvoyant if he will give me the opportunity to do so; and I am sure the Ancient Briton will give him most satisfactory evidence of his guidance.

(MRS.) BELL LEWIS.

22, University-street, W.C.

'The Need for Public Lectures, &c.'

SIR,—The great success which attended the public meeting recently held in Stratford Town Hall has made apparent the necessity that exists for such meetings to be held more frequently. Fully 1,000 people assembled to hear Mr. Bibbings' lecture, and it appears to me that, apart from all else, the effort has greatly helped to advertise our cause by affording the opportunity of hearing such a polished address.

With this in mind it has occurred to me to make the following suggestion. Knowing that there are many people who cannot or will not attend our meetings on Sundays for various reasons, I propose that, say, once a month, the local societies combine and engage the Town Hall or other large building, and secure the services of a prominent speaker, such as the Rev. H. Haws, Rev. J. Page Hopps, Mr. J. J. Morse, Mr. E. W. Wallis, &c., &c. This, with a good advertisement and distribution of spiritual literature, will, I think, do more to commend the philosophy of Spiritualism to many than all the smaller efforts of local societies and individuals.

I may add that the choir and friends of Stoke Newington will be pleased to assist these efforts, and I commend the proposition to the London societies. Will the Marylebone Society lead the way, or must the effort be made by a smaller society?

ALFRED CLEGG,

Secretary, Stoke Newington Spiritualist Society.
18, Fleetwood-street,
Stoke Newington, N.

'Paying Guests.'

SIR,—A gentleman called on me on Sunday to ask if I received paying guests with a view to developing their gifts for ultimate use in a circle. Owing to indisposition I was very sorry not to see him, especially as he had come a long distance.

If he cares to send me his name and address I can send him particulars of a lady near here who would meet his requirements.

(MRS.) LUCY G. BANISTER.

243, Barry-road, Dulwich Park, S.E.

A Stranger at Hastings.

SIR,—I see you have a correspondent living at Hastings, Mr. H. T. Noakes, who writes on an article of Lilian Whiting's, 'Seen and Unseen.'

Being a stranger here, and desirous of inquiring into Spiritualism, I wondered if, through the medium of your paper, I could hear of someone who could assist me in searching into things spiritual? Am I too presumptuous in thus writing to ask for some friendly help? Truly there are 'many who yearn to meet with others having kindred aspirations with whom they could interchange thoughts' (I quote another correspondent's letter).

I enclose my name and address.

'Lois.'

'Matter; and Behind It.'

SIR,—I have read with much interest the admirable address by the Rev. J. Page Hopps on 'Matter; and Behind It,' reported in 'LIGHT' on November 10th and 17th, and I have no doubt but that many others as well as myself have found much food for deep thought contained therein. I think Mr. Hopps has done wisely in arriving at (to use his own words) 'A profound and comprehensive conception of unity in what is well called a uni-verse, as an appropriate definition of Matter.' It seems to me that Matter must be defined as a 'whole' and as 'that which has no parts.' We require no further proof of this than that afforded by the so-called elementary substances of which we consider the universe to be composed, and some of which chemical science has recently regarded as no longer elementary, but as being made up of two or more substances. The 'sum' of these elementary bodies, so-called, which go to form Matter is well expressed in the term 'uni-verse,' and however we may try to isolate them individually we shall find that they are like 'will-o'-the-wisps,' leading us on and then giving us the slip by reason of their affinities for and combinations with other bodies. I think Matter may be described as a 'whole without parts,' a 'cycle without beginning and without end,' and therefore an 'eternity'; and which, as Sir William Crookes says: 'When we come to hunt it down to its ultimate atoms, eludes our grasp and floats away in a stream of vortices.' As in the case of the animal and the vegetable kingdoms it is almost impossible to define a limit between the one and the other: so is it with Matter and Spirit. There is no line of demarcation between them. Yes! It is indeed true, as Mr. Hopps says: 'Things are not what they seem'; and we may well exclaim in the prophetic words of Edgar Allan Poe, 'All that we see or seem, is but a dream within a dream.'

R. W. S. BARRACLOUGH, M.D.

Hastings.

The Spiritualists' National Federation Fund of Benevolence.

SIR,—Once again, and for the last time in the last year of the present century, I again venture upon your uniform kindness towards the above fund to send you the monthly acknowledgments of the donations received during the past month. On behalf of my committee I am glad to say that our appeals have met with an encouraging success, and we trust that as the season of open-hearted philanthropy will soon be upon us, we may receive a due share of the liberality customary at such time. One donor, writing from a comparatively new society, says: 'I hope I may be able to dispose others of our members to do likewise'; another good friend, a regular monthly contributor, writes: 'I have been trying to interest a gentleman in the Benevolent Fund, and though he is not a Spiritualist, he sends me five shillings,' which shows that even those not of our household can be successfully appealed to. Mrs. K. T. Robinson sends a further sum of £1 as a result of the drawing for the Jubilee China Tea Set, for which amount we thank her, as well as for the trouble she has taken in the matter. Indeed, let me thank all our supporters most sincerely for their valued and generous aid to the fund during the present year.

Florence House,
Osnaburgh-street, London, N.W.,
December 1st, 1900.

J. J. MORSE.

CONTRIBUTIONS RECEIVED DURING NOVEMBER.—Mr. Jas. Swindlehurst, 2s. 6d.; Mrs. Jas. Swindlehurst, 2s. 6d.; 'S.E.' five months' contributions, 10s.; Mrs. Kate Taylor

Robinson, £1; 'R. J. C.' 1s. 6d.; Mr. R. Forbes, per Plymouth Society, pro. Rev. C. Ware, 3s.; Mrs. E. Lowe, pro. Rev. C. Ware, 9s. 6d.; Mr. J. Nixon, 5s.; Miss E. M. Hodges, 2s.; 'Onward,' 2s.; Mr. R. George, £1.—Total, £4 0s. 6d.

SOCIETY WORK.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last Mrs. Whimp gave excellent clairvoyant tests, in many instances names being given, also messages of comfort and consolation to those recently bereaved. A large after-circle was attended with good results. On Sunday next, at 6.30 p.m., Dr. Hutchinson will speak on 'Materialisation: Its Phenomenal and Scientific Aspects.'—COR.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Jones presided. 'Prayer' was the subject, handled by Messrs. Jones, Banyard, Hewitt, Pursglove, Brooks, and another friend who gave testimony as to its value in healing. Spirit friends through Mrs. Jones followed with a helpful and instructive address. On Sunday next, at 11 a.m. and 7 p.m., and on Wednesday, at 8 p.m.—J.B.

CAMBERWELL, S.E.—GROVE-LANE, 36, VICARAGE-ROAD.—On Sunday last Mrs. Holgate gave a splendid and instructive address on 'Concentration,' which was listened to with marked attention. Several inquirers were highly delighted with the service. Mr. Coates officiated as chairman. Clairvoyance was given by Mrs. Holgate normally, and fully recognised. On Thursday, at 8 p.m., public circle; on Sunday, at 7 p.m., Mrs. Holgate will occupy the platform.—H. W.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last our morning circle was well attended. The address in the evening by Mr. W. E. Long was listened to by a large and attentive audience. The power and earnestness of the speaker had a marked effect on his hearers. His appeals and exhortations for spiritual Spiritualism, and above all his practical preachings, cannot fail to have reached the hearts of many of his hearers. On Sunday next, at 11 a.m., a public circle will be held, to which strangers are heartily invited. At 3 o'clock, children's school, and at 6.30 p.m. an inspirational address by Mr. W. E. Long. All applications for associateship to be made to the general secretary.—J.C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—'The Transformation of Man' was the subject of an address delivered by Mr. J. J. Morse at these rooms on Sunday last, and the teachings conveyed by means of this admirable discourse could not have been better presented. The subject was dealt with as an epic in four parts: (1) 'The Voice of Nature'; (2) 'The Voice of the Priest'; (3) 'The Voice of History'; (4) 'The Voice of the Future.' The numerous audience were greatly gratified by a sweet rendering of Piccolomini's solo, 'Sancta Maria' by Miss Florence Morse, a poem ('A Little Later') read by Mr. Morse, prior to the address, being also extremely welcome. Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance; doors open at 6.30 o'clock.—L.H.

STRATFORD.—On Monday, the 26th ult., the anniversary of the Stratford Society was celebrated in the Town Hall, when fully 1,000 people assembled to hear the fine address by Mr. George H. Bibbings on the subject, 'Materialism No Answer to Spiritualism.' The eloquence and forcible delivery of Mr. Bibbings are too well known to need any comment. The choir from Stoke Newington, under the direction of Mr. A. J. Cash, rendered the anthem 'Ye shall dwell in the land' (Stainer), with beautiful effect and expression, and in the songs by Mrs. Sinclair and Mr. Cash full advantage was taken of the organ accompaniment. Mr. Alfred Clegg presided at the organ and Mr. Edward Whyte acted as chairman with his usual ability. A good collection resulted towards the expenses, a portion of which is to be given to a local hospital.—R. BURROWS, Sec.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—An eloquent address by our worthy president (Mr. Whyte) was given last Sunday, entitled: 'Out of Bondage,' and those who attended had an intellectual treat. On Wednesday last our co-worker, Mr. G. H. Bibbings, delivered a fine trance-address on 'The Message of Spiritualism for the Twentieth Century,' which was fit to be heard by thousands. It is intended, in the near future, to engage such speakers as Mr. Bibbings to deliver lectures in our various town halls in London. On Sunday next, at 7 p.m., clairvoyance by Mr. Peters; on Wednesday, December 12th, at 8 p.m., an address will be given by the Rev. John Page Hopps on 'Are we Advancing, and to What?' Please make this event known as this is the first visit of Mr. Hopps to Stoke Newington.—A. CLEGG, 18, Fleetwood-street, Stoke Newington, N.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. A. Peters addressed a large meeting upon the appropriate subject 'Advent.' The clairvoyance which followed was remarkably good; the descriptions were in every case recognised immediately. Madame Nellie Cope kindly favoured us with two vocal solos. On Sunday next, at 7 p.m., Mr. D. J. Davis will deliver an address. On Thursday, at 8.15 p.m., the members' circle will meet at 226, Dalston-lane.—O. H.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Many interesting remarks were expressed at the conference last Sunday afternoon; the dominant note struck by each speaker was decidedly one of encouragement to the executive of the Union. Several representatives were with Mr. Adams at the meeting on Clapham Common. The evening meeting was well attended. Mr. Brooks, of Hackney, claimed that Spiritualism has a very clear message for the people, one of love and freedom. Mr. Davis, of Canning Town, remarked that Spiritualism is much misunderstood owing to the different interpretations of things by different people. He claimed that Spiritualism is the only philosophy which attempts to explain ourselves. Mrs. Boddington presided. On Sunday, December 9th, at 11.30 a.m., a public discussion class; at 3 p.m., Lyceum; at 7 p.m., Mr. Coles will lecture on 'Life in Three Spheres.' On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle. On Saturday, at 8.30 p.m., social evening.—YULE.

THE JUNIOR SPIRITUALISTS' CLUB.

On Tuesday, November 27th, the Junior Spiritualists' Club of Great Britain held its autumn conversazione in the French Salon of the St. James's Hall, London. There was a very large attendance of members and friends, and an excellent programme was presented. A number of visitors from afar were present, including Mr. George Spriggs and Miss Burton, of Bury, both earnest workers in the Children's Progressive Lyceum cause. During the evening refreshments were provided, and the large company evidently enjoyed the occasion to the full. The following friends very kindly contributed to the entertainment of the evening: Miss Roberts, piano solo; Miss Fanny Samuel contributed two songs, 'The Enchantress' and 'Because I Love Thee'; Miss E. Brinkley, 'When Thy Blue Eyes'; Miss Florence Morse, 'A Posey from over the Sea'; Miss Levander and Mr. H. Roberts, mandoline and mandoliera solos; Mr. William Armstrong, 'Farewell, Marguerite,' and several most ably rendered recitations; Mr. W. C. Sherwood, a fine rendering of 'Robert of Sicily'; Mr. Montague Cooper, a beautifully executed piano solo, 'Ye Banks and Braes,' with variations. Miss MacCreadie delighted the company by permitting her guide 'Sunshine' to present a number of clear and readily recognised clairvoyant descriptions, some of which were most striking in the details presented. A word of praise is justly due to Miss F. Morse, the honorary secretary, for the admirable and efficient manner in which the details of the meeting were organised, and carried out to a most successful conclusion.

THE GENEVA CLAIRVOYANTE.

We understand that Mlle. Smith, the celebrated Geneva clairvoyante, about whom Professor Flournoy, of the University of that city, recently published the result of his investigations in a book ('From India to the Planet Mars'), which has excited much attention, has given up her position in the mercantile establishment in which she had been for so many years, and proposes to devote herself to the development and exercise of her psychic gifts. We have been informed that she has been enabled to do this by the generosity of a lady to whom she had given startling and convincing proof of her mediumistic powers.

A NOBLE GIVER.—The 'Banner of Light,' of November 17th, announces that Mr. S. J. France, of Massachusetts, has contributed four thousand eight hundred dollars to the treasury of the National Spiritualists' Association, of America, to give it working power.

MARRIAGE.—Mrs. Ellen Graddon, who is well-known to Spiritualists in London and elsewhere, was married on Saturday last to Mr. Kent, at the Church of St. Saviour's, Eton-road, Hampstead. The floral decorations were in excellent taste. A brief informal reception was held at 52, Adelaide-road, N.W., previous to the departure of the newly wedded couple for a short sojourn out of town. Numerous presents and messages of congratulation were received.